# Evangelical Christendom

"Remember Christ's Bonds as bound with Them."

**October-December, 1949**

## THE NEW ALLIANCE

In 1947, immediately after the Centenary of the World's Evangelical Alliance, the Executive Council of the British Organization published a statement entitled "An Evangelical Charter," which stated a working basis in policy and plans for the post-war years. Since then the General Secretary, Mr. Martyn Geach, has retired, after a lifetime of devoted service, and the Alliance in Britain has passed under new leadership as announced in the last issue of this magazine. Friends of the Alliance are now anxious to know whether there is to be any change in its policy or its work under this new management. There is to be no change in the policy of the World's Evangelical Alliance, though under God's guidance there is to be a determined response to the challenge of the hour and to the tremendous opportunities of the present time. The Alliance continues firmly established upon the foundation of its evangelical principles, and its original basis remains unchanged. (See page 2 of cover.)

The Alliance stands as a great witness throughout the world to Evangelical Truth, and the Council confirms that, with this object in view, its work will include:—

(1) the promotion of unity amongst Evangelical Churches and Christians;
(2) the maintenance of religious liberty and assistance to persecuted Christians;
(3) the co-ordination and initiation of evangelical work, and evangelism;
(4) emphasis on the vital importance of united prayer and the organization of the Universal Week of Prayer.

New opportunities and methods of achieving these objects reveal themselves to-day, and as a first step towards this the Alliance is strengthening its Executive Council by inviting a number of representative evangelicals to join it, as it is of first importance that the British Section of the Alliance be developed as soon as possible.

Towards the end of September, a small residential Conference was held for members of the Executive Council at which, after prayer, prolonged thought and discussion were given to the more urgent problems. There was a consciousness, in a very special way, of God's Presence and overruling guidance. We were able to consult with friends from outside, and after unhurried deliberation certain definite decisions were taken which were afterwards officially confirmed at the following Executive Council.

Looking out on the vast problems of to-day, the Council realizes how great is the need for a closer union and alliance between all true Evangelicals. A great deal of money, time and opportunity are lost through lack of co-operation. Moreover, Evangelicals are not listened to by those in Church or State as they ought to be mainly because they do not speak with one voice. There are a multitude of Evangelical organizations and societies in this country, varying in membership and importance. If they could find some recognized and trusted body through which to express their convictions and their views on current affairs, their influence might well be decisive in many matters.

The National Association of Evangelicals in America is proving what can be done in this way in the United States. Something similar is needed in every country, with a representative International body linking them all together, while at the same time leaving each national organization to conduct its own internal affairs in its own way. The Council of

the Alliance humbly feels that no new organisation is needed, but that the W.E.A. with its long history and with national branches already established in many countries, can be the ideal instrument and is ready to hand. All that is needed is some readjustment and expansion of the organisation which already exists.

It has been revealed that there is a feeling that the Alliance is too much centred upon Britain and that the words "British Organisation," which appear on everything printed here, are misunderstood in some countries as meaning that the World's Evangelical Alliance is "A British Organisation." This tends to hold some back from closer co-operation with the parent body, and in some cases has led to a national organisation being formed with the same aims and objects as the Evangelical Alliance, but adopting another name in order to keep its national identity. In actual fact the words should be interpreted as meaning the "British Section" of the World's Evangelical Alliance. Steps will be taken to remedy this misunderstanding.

It is the desire of the Council that the work of the World's Evangelical Alliance should become increasingly international, without interfering with liberty of action. It has no intention of directing, although at times it may be called upon to give a lead. Its desire is to serve, to be "the servant of the servants of God." It believes it can give utterance to the heartfelt convictions of all true Evangelicals, beliefs which at the present time remain largely unexpressed for want of a suitable channel. The formation of an International Committee is visualised, and as a step towards this, a small, but representative, International Conference is being arranged to take place in March, 1950.

The Council has in particular, given very much attention to the problem of the relationship of the World's Evangelical Alliance with the World Council of Churches. In its Evangelical Charter, published before the actual formation of the World Council at the great Conference in Amsterdam, 1948, the Council drew attention to certain dangers that lay in the Ecumenical Movement, and has watched carefully, the developments during, and since, Amsterdam.

It is relieved—that the Roman Church did not send delegates to the Conference, though it deeply regrets that invitations were sent at all.

It notes with approval—that clear, authoritative statements have been issued declaring that there is no intention of setting up a super Church with dictatorial powers over its constituent members.

It agrees with much that was said and done at Amsterdam, and in particular, it warmly welcomes the following statement which occurs in the report of the Amsterdam Conference:

"We believe that the Church has a vocation to worship God in His holiness, to proclaim the Gospel to every creature. She is equipped by God with the various gifts of the Spirit for the building up of the Body of Christ. She has been set apart in holiness to live for the service of all mankind, in faith and love, by the power of the crucified and risen Lord and according to His example. She is composed of forgiven sinners yet partaking already, by faith, in the eternity of the Kingdom of God and waiting for the consummation when Christ shall come again in the fullness of His glory and power.

Within this agreement also, we should continue, in obedience to God, to try to come to a deeper understanding of our differences in order that they may be overcome."

On the other hand there is much that causes grave concern to Evangelicals, and the Council of the Alliance would dissociate itself from certain parts of the policy of the World Council of Churches. So real is the divergence in certain matters between Evangelicalism and the Ecumenical Movement that there are some Evangelicals who advocate a campaign of opposition to the whole work of the World Council.

It is urged by some that this attitude is largely the fruit of inaccurate information and of exaggerated emphasis upon certain points which are incompatible with Evangelicalism. Others, moreover, who have greater faith in the World Council of Churches claim that too great importance has been attached to certain statements of modernist delegates in the World Council, statements which would be strongly opposed by many other leaders.

Taking into account that the World Council of Churches is still in its infancy, and that sufficient time has not yet elapsed for many vital matters to become clear, the Council of the Alliance feels that a reasoned judgment is not possible. The situation is made the more difficult by the great diversity of opinion held by members of the World Council. Some are true Evangelicals, but others are very far indeed from that!

After much careful consideration of all viewpoints, and after seeking first-hand and reliable information, the Executive Council of the World's Evangelical Alliance considers that it is impossible for it to give wholehearted support to the World Council of Churches; but on the other hand it does not feel justified in adopting a hostile attitude. Bearing in mind all the available facts, and influenced by the desire to adopt a positive rather than a negative attitude the Alliance for the time being, therefore, will adopt an attitude of benevolent neutrality.

On behalf of Evangelicals, the Alliance will not hesitate where necessary to make constructive criticism of any action taken by the World Council which may appear to conflict with Evangelical interests. On the other hand, as a Body, and through its individual members, it will do all that it can to promote friendly relationships with Evangelicals who may serve on the official delegations of their Churches.

This represents the present attitude and possible future line of action of the British Organisation of the Alliance, but not necessarily that of its constituent parts, either at home or abroad.

In view of the increasingly grave situation, both in international and home affairs: with the threat of evil forces steadily spreading and increasing in strength throughout the world, the Alliance feels constrained at what may well prove to be one of the most critical times in the history of the human race, to issue a call to all true Evangelicals to unite in every possible way. Evangelicals claim that the message of the Gospel of Christ is the only solution to our present problems, international, national, and individual. If ever it was true that "United we stand, divided we fall"—it is true to-day. "Unity is strength." Can we not go forward in a great spiritual advance free from hampering negative criticism, which so often in the past, and alas, in the present, too, has strangled spiritual movements?

Were there to be a great increase in individual membership of the Alliance, so that it could clearly show that it represented the convictions of a great multitude of Christian people, its influence might be still more far reaching.

If the challenge of the hour is accepted, great possibilities lie ahead. Let us show that the true unity for which Our Lord prayed is the unity of the Spirit. Let us demonstrate that this unity is a present reality. "We *are* One Body in Christ." "Let us attempt great things for God and expect great things from God."

# Headquarters Notes

**The Way Forward.** In our last issue we referred to the Conference of Members of the Executive Council to take place September 19th-21st for the purpose of planning new developments of the work of the Alliance to meet the needs of the present day. This Conference took place, and was attended by Lieut.-General Sir Arthur Smith, the Bishop of Barking, Rev. J. Chalmers Lyon, Mr. John H. Cordle, Rev. D. Webster, Rev. G. W. Kirby, Rev. Ivan Neill, Rev. H. W. Oldham, as well as by the two secretaries, Mr. H. W. Hall and Mr. F. Roy Cattell. The Conference throughout was marked by a consciousness of the presence and power of the Holy Spirit, which made itself manifest in the delightful fellowship noticeable as much in the discussion, in which varying points of view on the different matters under consideration were freely expressed, as in the devotional periods which commenced the proceedings each day. It is worthy of note that complete unanimity was reached on every decision taken, and we thank God for His answers to the prayers of many concerning this Conference. Our leading article in this issue of EVANGELICAL CHRISTENDOM deals with some of the matters discussed during those three days.

We would draw the attention of readers to the penultimate paragraph of the article referred to. The strength of the Alliance lies in its Membership; and when it speaks, or, as often happens, pleads with Governments on behalf of suffering Christians in this or that country, it speaks and pleads as representing a great body of Christian feeling throughout

the world. The importance of the strength of its Membership cannot, therefore, be over-emphasised. A large number of those who support the Alliance, and subscribe regularly to its funds, are Members, but there are a larger number who contribute who have never signed the Form of Membership, and cannot at present be included amongst its Members. A Form of Membership is enclosed with this copy of EVANGELICAL CHRISTENDOM, and it is asked that all those who support it, and are not already Members, will kindly complete the Form and send it to the Secretary at 30 Bedford Place, London, W.C.1. A Certificate of Membership will be issued to all who join in this way.

**The New Editor.** We are sure that our friends everywhere will be gratified to learn that Rev. Frank Colquhoun, M.A., has accepted an invitation to become Editor of EVANGELICAL CHRISTENDOM. Mr. Colquhoun is well known in Evangelical circles in this country, and is intimately acquainted with many aspects of Evangelical life and work. He graduated through the Bible Churchmen's College, Bristol to University College, Durham, where he obtained his degree. His early ministry was as a curate at St. Faith's Church, Maidstone, from whence he became curate at Christ Church, New Malden. From 1939 to 1946 he was Vicar of St. Michael and All Angels, Blackheath, and since 1946 has been Editorial Secretary of the National Church League. His series of daily readings from The Acts of the Apostles under the title "Dynamic Christianity" now appearing in *The Christian* prove Mr. Colquhoun a keen student of the Bible, and provide a valuable commentary for all who study this book of the New Testament. Mr. Colquhoun's editorship will commence with the next issue of EVANGELICAL CHRISTENDOM.

**Visitors from Germany.** During the past few weeks it has been a great pleasure to meet at the Headquarters of the Alliance a number of Christian brethren from Germany, most of them closely associated with the German Evangelical Alliance. At the end of September Pastor Schneck of Hamburg, Pastor Weisberg of Gruiten, and Pastor Saffran of Volmarstein, were in London and had a long talk over the luncheon table with Mr. H. W. Hall, when various aspects of religious life in both Germany and England, and the part the Evangelical Alliance can play in both countries were discussed. A few days later we were pleased to see Professor Rengstorf of Hanover, who called at the office a few hours before returning to Germany. Professor Rengstorf brought with him a portrait in oils of Professor Franz Delitzsch, which had been sent to this country in 1939 for safe custody, asking us if we could arrange for it to be returned to the Institutum Judaicum Delitzschianum in Germany, of which Professor Delitzsch was the founder in the later part of the nineteenth century.

Our next visitor was Mr. G. A. Gedat, Secretary of the German Y.M.C.A., and a Vice-Chairman of the International Council for Christian Leadership. Mr. Gedat expressed the feelings of many in Germany that there should be closer fellowship between the Evangelicals of his country and ours, and indeed of Evangelicals throughout the world, and urged that the Council of the Alliance in London would establish such co-operation with those similarly minded in the United States and on the Continent, that it will be recognised throughout the world as the one body through which Evangelicals, wherever they are, can express themselves on matters which affect their faith and well-being.

On October 21st the Secretaries had the great pleasure of meeting Pastor Walther Zilz, the President of the German Evangelical Alliance, who was paying a short visit to England. He was accompanied by his daughter, Elisabeth, who made a charming and efficient interpreter. Many matters affecting Evangelical life and work in Germany were discussed, and we were happy to find that the views of Pastor Zilz and the German Evangelical Alliance regarding the attitude to be adopted to the World Council of Churches were those of the Council in London. Pastor Zilz was also able to report on the arrangements for the observance of the Universal Week of Prayer in Germany, and said that many thousands of copies of the programme had been printed and circulated throughout his country. He spoke too of the wonderful gatherings at the Blankenburg Conference, held in the Russian Zone at the end of August, which he attended. Rev. J. Chalmers Lyon mentions in his article on page 91 that Pastor Zilz had to leave the Conference at Bad Liebenzell to attend at Blankenburg. Pastor Zilz reported that about 2,700 people attended this Conference daily, and he was particularly impressed by the number of young people present.

**News from Denmark.** Many of our readers will recall that among the several representatives from countries overseas who attended the Centenary Celebrations of the World's Evangelical Alliance in 1946 was a strong deputation from Denmark, including Rev. Georg Bartholdy, Secretary of the Danish Evangelical Alliance. The following is an extract from a letter from Mr. Bartholdy recently received: "We have translated the topics for the Universal Week of Prayer 1950. I have the joy to tell you that we are very pleased with these topics. We have felt that sometimes in recent years the topics have been too theoretical and philosophical, but this time they are just as we like them to be—practical, and calling on the living and praying people

of God. Thank you for this. During this year we have begun monthly Prayer Meetings, every first Saturday night in my Church—Elizabethan—and we are waiting for still better attendance at these meetings, where actual things at home and abroad are told of and put into prayer. We also have a forum for the different congregations to meet and know each other. I was very glad to read the last number of EVANGELICAL CHRISTENDOM, and to remark how clear the old Evangelical message is given by the new officers of the Alliance, the Chairman, the Treasurer, and the Secretary."

**An Appeal from Portugal.** On another page we print an article by the Secretary of the Portuguese Evangelical Alliance, Mr. Guido Waldemar Oliveira concerning Portugal's need for Evangelical literature. In a letter recently received from Mr. Oliveira he tells us that Pastors and other Christian leaders in his country are greatly handicapped through the lack of good Bible study books, such as "Scofield's Reference Bible," Cruden's "Concordance," "Bagster's Helps for Bible Study," "Bible Dictionaries," and similar books. Mr. Oliveira says there is nothing of this type of literature printed in the Portuguese language, but English copies would be of the greatest assistance to many Christian workers. He appeals to any readers of EVANGELICAL CHRISTENDOM who have copies of such books that they can spare to give them for use in Portugal, where they will be of inestimable value to the comparatively small company of Protestants in that Roman Catholic land. Books may be sent to the Secretary, World's Evangelical Alliance, 30 Bedford Place, London, W.C.1., who will forward them to Mr. Oliveira.

**The Hungarian Evangelical Alliance.** We have received a letter from the General Secretary of the Hungarian Evangelical Alliance, Rev. Josef Farkas, giving a most encouraging account of the work of the Hungarian Branch of the Alliance, which is evidently very much alive and active. Mr. Farkas tells us that they have full religious liberty, and in addition to organising conferences, and summer camps, a monthly meeting for prayer and the deeping of spiritual life is arranged. In various parts of the country groups of pastors meet monthly under the auspices of the Hungarian Evangelical Alliance for Bible study and prayer. The Branch also maintains a Bible School, with fifty pupils. The classes are held in the evenings, with ten hours instruction weekly. The course lasts over a period of two years, divided into four half yearly terms. The topics for the Universal Week of Prayer have been translated into the Magyar language, and the Week will be observed in the Protestant Churches throughout Hungary.

**Contraceptives from Slot Machines.** It was with revulsion and alarm that Christian people, and others, in this country learned of the manufacture and installation of slot machines for the sale of contraceptives, especially as, in this manner, contraceptives became readily available to all, including adolescents and young people. It was therefore with satisfaction that the Council of the World's Evangelical Alliance heard of the Home Secretary's attitude towards the sale of contraceptives from slot machines, and of the model by-law he proposed for adoption by local Councils to prevent such sales. We most earnestly urge all our readers in this country to take the strongest possible action to secure the adoption of this by-law by their local Council, and to see that it is enforced.

Unfortunately the matter does not end there. We understand that it is hoped to export these slot machines to dollar countries to assist our national economy. The Council fear that there is a grave danger lest the fact that these machines are suitable for the sale of contraceptives is used as an argument for their export. They feel so strongly that this is a lowering of British and Christian standards that the President of the Alliance has addressed the following letter to the Prime Minister:

To the Rt. Hon. Clement Attlee, M.P.,
10 Downing Street,
London, S.W.1.

Dear Mr. Prime Minister,

The attention of the World's Evangelical Alliance has been drawn to the question recently given prominence in the Press regarding the sale of contraceptives in slot machines.

The Council of the Alliance notes with satisfaction that steps have been taken by the Home Secretary to encourage Local Councils to enact a by-law prohibiting the sale of contraceptives from automatic machines.

Whilst this may be considered satisfactory so far as our own country is concerned, the Council of the World's Evangelical Alliance are perturbed lest the Ministry of Supply is encouraging the export of these machines to dollar countries. We fully appreciate that it is not possible for H.M. Government to limit the use of these machines in foreign countries to the sale of harmless commodities, but we strongly urge that the desire to earn dollars shall not influence any Government Department to forsake Christian and British standards, thereby not only harming our own National character, but also in undermining the

morality of young people in foreign countries.

A definite assurance on this point would be welcome.

I am, dear Mr. Prime Minister,

Yours faithfully,

Isaac Foot,

October 31st, 1949. President.

**The Universal Week of Prayer, 1950.** Preparations are now being made throughout the world for the observance of the Universal Week of Prayer, January 1st to 8th next. In most countries the programme has already been translated into the native language or languages and is now circulating to various centres for distribution to the Protestant communities. Here at Headquarters this is a busy time of the year, and every post brings its quota of orders for copies of the programme, so that members of the staff are engaged all day and every day in despatching literature to all parts of the country, as well as to many places abroad.

In London the Week of Prayer will be observed in a series of Central Meetings which will take place in the Bishop Partridge Hall at the Church House, Westminster, S.W., from 6 p.m. to 7 p.m. on each day from Monday, January 2nd to Friday, January 6th inclusive. The programme of Chairmen and Speakers is as follows:

Monday, January 2nd
- Chairman: Lieut.-General Sir Arthur Smith, K.C.B., K.B.E., D.S.O., M.C.
- Speaker: General A. Orsborn, C.B.E., Salvation Army.

Tuesday, January 3rd
- Chairman: Mr. H. Martyn Gooch, O.B.E.
- Speaker: Rev. Ivan Neill, M.A., Chaplain to the Depot of the Brigade of Guards.

Wednesday, January 4th
- Chairman: Mr. John H. Cordle.
- Speaker: Rev. Leslie Wright, K.H.C., Chaplain-in-Chief, R.A.F.

Thursday, January 5th
- Chairman: Rt. Rev. The Lord Bishop of Barking.
- Speaker: Rev. Alan Redpath.

Friday, January 6th
- Chairman: Rev. Principal P. W. Evans, M.A., D.D.
- Speaker: Rev. L. O. Brooker, Archway Central Hall.

We hope our readers in and near London will make a special effort to attend these meetings, and also that they will bring them to the notice of their friends. Copies of the programme announcing the above details will gladly be sent to any reader who can use them, either in office or other place of business, or for distribution in church. Ask your minister if he has received a copy of the topics for prayer, and if not let us know his name and address and we will send him one.

**Christianity and the Young.** During the Conference held in London in April, 1948, under the title "Evangelicals Affirm," papers were read by Miss Violet M. Grubb, D.Sc., Headmistress of Westonbirt School, and Rev. Barnaby Wilson, Warden of Ford Castle, Northumberland, on the subject of "Conversion and the Adolescent." In the course of her paper Miss Grubb stated: "We are not dealing with young people from a settled Christian background. We are dealing with young people living in a pagan world where religion is rarely mentioned, where moral values are confused." While Rev. Barnaby Wilson said: "The boy of to-day is pagan; not by choice, but upbringing, or rather, lack of it."

The Ministry of Education has also, to some extent, recognised this fact, and has recently published a booklet entitled *Citizens Growing Up* in which it emphasises the need for a return to the principles of the Christian faith, and says "If homes and schools and society are without spiritual ideals they are houses built on the sand, and cannot be relied on to stand the coming storm." The writer of a letter which appeared in the *Observer* of October 23rd, after referring to this booklet states: My son has been for the past two years an undergraduate at Christ Church, Oxford, studying philosophy and economics, and he tells me that the general attitude throughout the University towards matters of religious belief is practically one of sheer indifference. Also, that when this subject does form the basis of discussion, certain definite views predominate. For example, in place of the previously accepted belief that God created man after His own image, it is now argued that actually it was man who created God, setting Him up as a kind of metaphorical symbol to represent an ideal in the evolutionary process of thought. Christ is accepted only as a pitiable fanatic, unjustly executed merely to serve a political manoeuvre. The Gospels and their teaching are regarded as in no sense authentic, and the miracles, including the Resurrection, as entirely legendary. My son assures me that such is the consensus of opinion among professors and tutors, who take also a dubious view regarding what they describe as a purely hypothetical hereafter. If those highly placed in the educational sphere appear to discount formerly accepted religious convictions, how is it possible to visualise any early return to the Christian faith, which the Ministry's booklet declares has been the most enduring civilising force in the world?"

To this we add, if the men and women who are trained at our great universities to be teachers of young children and adolescents absorb such ideas, is it any wonder that the young people are confused as to moral values, and become pagan?

# German Evangelical Alliance Conference at Bad Liebenzell

by REV. J. CHALMERS LYON

When the Council of the World's Evangelical Alliance kindly invited me to attend the Bad Liebenzell Conference of the German Evangelical Alliance, August 25th-28th, I gladly consented. But I confess that I rather dreaded the visit, for the idea of having to look on the ruins left by the war was anything but attractive.

I left Harwich on Wednesday, August 24th, and took the fast train from Hook of Holland to Karlsruhe. The course of my journey lay along the Rhine through what must be one of the most beautiful parts of Europe; but one's worst fears were realised as we passed through Holland, with its scarred towns, into Germany, and saw the ruins in Crefeld, Dusseldorf, Cologne, Bonn, and the many other Rhineland towns with their tragic memorials of the terrible war days.

I reached Bad Liebenzell in time for the first meeting of the Conference on Thursday evening, and received a most cordial welcome from the Chairman, Pastor Fredreich Heitmuller, of Hamburg. It was he who entertained Bishop Taylor-Smith and myself when we visited the Blankenburg Conference in 1936, and it was a real joy to see him again.

The President of the German Evangelical Alliance, Rev. Walthur Zilz, also welcomed me, and he was followed by Rev. Otto Kaiser. Their greetings could not have been more gracious and cordial. I spoke—by interpretation, for my German is anything but fluent—and conveyed to the assembly the warm good wishes of our British Council.

Bad Leibenzell is a marvellously beautiful little town in a wooded valley, and the Conference meetings are held in a tent set up in the grounds of the Mission Estate. The tent is well lighted, and efficient amplifiers make it easy for speakers to be heard.

The permanent buildings of the Mission are truly magnificent. I was most comfortably housed in the Pilgerruhe (Pilgrim's Rest). Incidentally, anybody can stay here and enjoy a delightful holiday in this beautiful countryside. The Mission is intimately connected with the China Inland Mission, which fact conveys an idea of the fine Christian atmosphere that prevails. Beyond the Pilgerruhe are the Sisters' House, and the Mission offices, and next to those the main building of the Mission. Looking up from the grounds one sees on the hilltop one of those ancient castles so characteristic of Rhineland scenery.

On Friday morning there was an early prayer meeting in the tent, and after breakfast—and the meals were excellent—the Convention meeting from 11-1, afternoon meetings at 3-4.30; and evenings 7-9. The basic theme of the Conference was "The Glory of the Christian Hope" (1 Peter i. 3 to ii. 10).

In all I was asked to speak on four occasions, but I shall never forget the impression left on me as I listened to some of the addresses. After Mr. Heitmuller spoke one evening, I said to him: "I am sure the Spirit of God was working while you spoke, one could feel His presence and His power." He said: "I know what you mean, for I too was very conscious of the presence of God while I spoke." Later, when I had retired to my bedroom, he tapped at my door. "It is only to tell you that I have heard of two definite decisions for God in to-night's meeting!" We rejoiced together, and I know how my own soul was strengthened and blessed at these memorable meetings so that I came away with a new song in my heart of praise unto our God. On Saturday, Pastor Zilz left Bad Liebenzell for the Blankenburg Conference which was to take place the following week. Blankenburg is in the Russian Zone, and the fine Conference buildings of the Evangelical Alliance have for a long time been occupied by the Russian authorities—I was very glad to know that they are once more restored to the proper hands and being used for their intended purpose. I sent our greetings from Britain to the members at Blankenburg, and trust that their meetings, too, have proved equally full of blessing to all who attended.

The weather was marvellous, except for one afternoon. Germany, like the rest of Europe, has suffered from the prevailing drought, and the Rhine was noticeably lower in volume than usual. On the afternoon in question the sky clouded over and it began to rain; the rain turned to hail and the noise of the hail on the roof of the tent drowned the speaker's voice completely. Then followed one of the biggest thunderstorms I ever remember. The Mission brass band struck up a hymn, and that sometimes drowned the thunder! Then the thunder would drown the band and it seemed as if the rain would drown the lot of us! But in half an hour's time the storm subsided and we went on happily with our meeting. I returned home to England on August 30th (Tuesday), and still as I look back on those happy gatherings I thank God for the fellowship we had together, which led to a richer and fuller understanding of our Alliance watchword, "All one in Christ Jesus."

# Portugal's Need of Evangelical Literature

by GUIDO WALDEMAR OLIVEIRA (Secretary of the Portuguese Evangelical Alliance)

"VERBA VOLANT, SCRIPTA MANENT." This is an old saying, meaning that "words fly, but writings remain." How true this is in connection with Gospel work! We may preach, and we may teach; but if we have no Bibles, New Testaments, Gospels, Tracts and other Christian literature to pass on to our listeners and believers, how soon, many times, our teaching may be forgotten. The need for Christian literature here, in Portugal, is very urgent.

The British and Foreign Bible Society of London, still maintains an agency in Lisbon, our capital, and is doing an excellent work distributing the Holy Scriptures throughout the country by means of their consecrated colporteurs. The National Bible Society of Scotland also works in Portugal, as does the Scripture Gift Mission of London, which supplies our national workers with Gospels, New Testaments and other Scripture portions for free distribution. We are grateful for all this. But we are in a very sad condition in regard to other Evangelical literature.

Some years ago, the former Religious Tract Society had a branch in Lisbon, and published several books (unhappily now out of print) which proved a blessing to their readers. They were simple Christian stories that delighted both younger and older folk. The work of the Religious Tract Society was done in a missionary spirit (and what a good work they did during those years!). Many books were sold under cost; many were offered to Churches as Sunday-School prizes; others were sold at a cost that scarcely paid for the book. But there came a time when the Committee of the Religious Tract Society in London decided to close down its work in Portugal. Now Portugal is a Roman Catholic country, and for the most part its Roman Catholicism is bigotted, fanatical, and ignorant. The Portuguese Evangelical millieu is small and poor—some 5,000 communicants in a total population of about 8,000,000 inhabitants—hence it is difficult to find buyers for some Evangelical books, such as the ones for deeper Bible study, Concordances, Bible-Dictionaries, etc., and the Catholics are forbidden to buy our books under threat of excommunication. In such conditions, any Portuguese wanting to publish Evangelical literature here must have a "fund" to enable him to meet the expenses of all, or at least the greater part, of the edition to be offered, or sold.

This is why we are so much concerned about the literature problem here. Are there not some friends in other countries who will be led by the Lord to collaborate with us in this special aspect of the Lord's work here?

There are some Christian friends in other countries, who publish there, and send to us, Christian literature in Portuguese, mostly translations of tracts published in English. We are grateful for such good-will and kindness, but must gently say that too often such Tracts have been translated by Brazilian people who at times speak and write a *not very pure Portuguese*, which is not agreeable to our Portuguese ears. We cannot then offer such literature to educated people here (and there are many in Portugal whom we would like to contact and win for the Lord), although we may utilise these in our distribution to simple people. One must also consider that local workers here should be entitled to choose the subjects for Tracts for use in our country, as they would know what is most suitable for Portuguese readers. The Latin mind, as ours, is at times very different from the one of our Anglo-Saxon friends. I say this objectively, and only in a constructive and friendly way. Everyone can, therefore, understand the convenience for Portuguese literature to be chosen, written, and printed in Portugal, instead of abroad.

We are, notwithstanding, very thankful for all the efforts of our foreign Christian friends who are printing such literature in their countries, and kindly offering the same to us; but for the Lord's work sake, and because we do much appreciate their efforts, and to prevent the loss of their money (the Lord's money) it is better, much better, that funds may be sent to Portugal, that we may print here the literature that we know to be most suitable for the minds of our compatriots.

Further to that, there is also the difficulty of importing into the country Portuguese literature printed abroad, as it may be heavily taxed by our Customs. It is distressing to have to pay heavy Custom duties for offered literature, written in bad Portuguese, which cannot be generally used in our needy work!

In addition to what I have stated above, may I point out that although the fundamental basic condition of souls is identical in every country, the method of approach, the form of presentation of the truth, may be different, according to the special mind of the people. Let us remember the policy of Saint Paul, who, being a Jew, acknowledged that he was a Jew to win the Jews, but made himself a Gentile to win the Gentiles for the Lord.

A man who has done much to circulate Christian literature is Pastor Jose Ilidio Freire, who maintains a Tract Depot, from whence millions of leaflets have poured throughout the country, and even to our African Colonies and to Brazil, the great South American country.

former Portuguese dominion (from the sixteenth to the nineteenth century). Since January 1948, Mr. Freire has edited a monthly magazine for believers, called *Alimento Espiritual* (Spiritual Food), distributed at the rate of 2,850 copies monthly. We gladly collaborate with him with our original, translated, or compiled Bible Study articles.

We also praise the Lord that lately our English missionary friend, Mr. Arthur Ingleby, has been able to begin the printing of some Christian books (6) and booklets (2). Please pray for the good work of Mr. Ingleby, whom I have voluntarily helped by correcting the Portuguese and press proofs of all his editions; and for the good work of Mr. Freire.

Mr. Ingleby and I are also editing a 4-page Gospel quarterly called *Correio Evangelico* (Gospel Poster), with a circulation of some 10,000 copies each quarter. In addition, there are some five denominational papers, another informative one, without denominational character, and a very good monthly magazine for the children of Sunday Schools, this last being edited by an old and esteemed warrior of the Lord, Mr. J. P. da Conceição, of the northern city of Oporto, who is helped in this loving service by his consecrated and gifted daughters.

When funds are available, some of us freely distribute Gospels, which we offer by medium of advertisements in the main secular newspaper of our City. We have received many replies from several corners of our country. This enables us, also, to forward to them later other evangelical literature, together with our *Correio Evangelicalo*, to assist their reading of the Gospel.

Occasionally, I have been able to print some thousands of special Tracts, with coloured picture covers, to be sent to cultured people, and even to high officials, including His Excellency the President of the Republic and the Prime Minister, who graciously acknowledged the same.

Please pray for us, and our great need of funds to print and circulate much Christian literature in our beloved country of Portugal.

# How Athanasius Fought for the Deity of Christ

by OSBORNE L. SCHUMPERT (Pastor of Patterson Memorial Presbyterian Church, Philadelphia, Pa.)

THE year was A.D. 346. It was one of the most glorious days in the history of Alexandria, great metropolis and Church centre on the African coast. Athanasius, the beloved bishop, was returning in triumph from exile. It was the greatest day in his life. He came like a conqueror returning from a war, as the people met him a hundred miles from the city and accompanied him home. There was mighty cheering and feasting, the burning of incense, and a triumphal procession for the hero of the hour. It was an almost incredible demonstration when we remember that Athanasius had won no military victory, such as usually called forth that kind of enthusiastic welcome; he had conquered no peoples; he had brought back no slaves, no spoil, or prisoners. He had simply been a loyal servant of Jesus Christ who had refused to waver in his faith or cease to proclaim the Deity of his Lord. He had been as strong and unshakable as a rock. Nothing could daunt him or turn him from his course. And a whole city celebrated, greeting him as a conquering hero. It was an unforgettable scene: this recognition of the faith and zeal of a humble Christian soul.

Athanasius had been forced out of his diocese and driven into exile because he insisted that the Church must ever affirm the Deity of Christ. That sounds unbelievable, yet it is true. In the first centuries the Church grappled with great problems in seeking to grasp the transcendent truths God had revealed and state them in the most understandable and at the same time irrevocable terms. In the third century the fact that we worship a Triune God was established and forever woven into the fabric of our faith. Once the matter of the Trinity was settled men wrestled with the problem of the person of Christ. Here they were tempted to go from one extreme to the other. Where an early heresy, known as Sabellianism, had stood for the unity of God at the expense of the reality of the Trinity, Arius declared that the Son was created, was not God, and was far below the Father. Here was a declaration of distinction in the Godhead with a vengeance. More, it affirmed separation, and if it became the accepted position of the Church the result would be an undermining of any true Trinitarian conception of the Godhead. Yet Arianism had a certain appeal to men who had seen paganism with its multitudinous gods and all the sins of idolatry. And Arius was one who knew how to place his position in the most attractive setting.

To settle the matter Constantine the emperor called the first General Council of the Christian Church to meet a Nicea, in A.D. 325. Men came from all parts of the empire—men with the awful marks of persecution still upon them, for only a few years before had oppression ceased and Christianity become the

religion of the State. The emperor was impressed and even awed as he found himself in the midst of these men of God who took their religion so seriously, who were willing to suffer and to die for their faith. The Council condemned Arianism and signed the famous Nicene Creed which so indisputably affirms the Deity of Christ. Its language is familiar throughout all Christendom:

*"Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, begotten, not made, Being of one substance with the Father."*

Athanasius, at the time, was a young archdeacon who played a prominent part in securing acceptance of the Creed. His zeal and passion made him a marked man, one destined to go far in the service of the Kingdom of God. In a sense, at Nicea, he found his life work which was to be a defence of the Creed, of the Deity of Christ, to establish it once and for all in the life and thought of the Church. For the proponents of Arianism, defeated at the moment, had no thought of giving up the struggle. It was to last through many long years.

Athanasius was Greek in attitude and training and perhaps also by race. He apparently came from a prominent family of rank and wealth although we know little about his early years. His youth was spent during times of persecution, martyrdom and heroism. He was taught by men who gave their lives for Christ, and we can be certain that his sensitive nature was impressed by the epic nature of his early environment. The lesson of his teachers' lives was written deep upon his own life. It is not surprising that this serious youth leaned toward asceticism. There is a familiar though apocryphal story describing Athanasius, while quite young, taking the part of a bishop in his play with other children and baptising those who took the part of catechumens. The Bishop of Alexandria called the young people into his presence because of what they had done. He was so impressed, however, upon examining them and finding that everything had been done in regular order that he decided the baptisms should stand. He then instructed the parents of the youthful Athanasius to have their son, who had shown such promise, trained for the Church's service. In time, the youth came into the service of the bishop himself and later became the chief deacon of Alexandria.

Then came Nicea and his star was in the ascendancy. Three years later the bishop died and Athanasius, against his will, was named in his place. As a result, while only thirty years of age, this brilliant, serious minded and devout young man found himself one of the most powerful ecclesiastics of the world. At first he was blessed with several years of peace and expanding Church activities. Then the storm clouds began to gather as the Arians set themselves for the assault against the chief foe of their position. They realized that Athanasius would have to be overthrown before they could hope for any success. Their efforts were frequently unethical and they stooped to conniving of the basest sort. Yet time and again they were at least temporarily triumphant. Five times they forced Athanasius into exile, with the result that many years of his life were spent away from home and the work he loved. Yet through it all his power and prestige grew. His writings and teachings —many formulated and written while in exile —won increasing favour, and his hand was strengthened for the final test that was to end in victory. During one of his exiles, Constans, the reigning emperor at the time, tried unsuccessfully for six years to put him to death. An entire nation defied the emperor, sheltered and shielded him, and kept him out of harm's reach. No one, not a single soul, would tell where he was hiding and the emperor was helpless to lay a hand upon him. Finally a new emperor ascended the throne and the ordeal was over. Thus Athanasius survived the jealousy of emperors and the intrigues of ecclesiastics, held firm to his position, refused to still his voice, and lived to become the chief figure in establishing peace throughout the Church and in gaining universal acceptance of the Nicene Creed. It was a satisfying triumph to the aged bishop, repaying him for all he had suffered, as he saw belief in the Deity of Christ firmly established in the life and thought of the Christian Church.

This magnificent leader of the early Church has left a message for us to-day. It reminds us of the value of an earnest and sincere life dedicated to a great cause—the power of conviction. It is one of the tragedies of the Church that the average layman has little or no conviction concerning what Christianity has to say about sin, salvation, God, Christ, and other essential elements of our faith. Here is the chief reason for the impotence of the Church and the muted tone with which it speaks to the needs of this hour. Conviction is essential if the Church is to speak with clearness and power. We ministers too need to underscore this fact. Did not Bishop Gore once say, "There is no opinion of any sort that you cannot hear expressed in a Protestant pulpit"?

Not so with Athanasius. He had conviction and dedicated his life to that in which it rested. Said he in effect, "This one thing I do." What a debt we owe to him! If the Church had discarded its belief in the Deity of Christ it would have become an empty shell holding little or no precious treasure. Certainly it could not have survived through the ages. We should ever be grateful that, in the crucial moment of its formative period, Athanasius held before the eyes of the Church, not just

a good man, a moralist and teacher, a lovely character and friend, a carpenter of Galilee, but Jesus Christ, the Son of God, equal with God, God Himself, the same yesterday, to-day, and forevermore.

Then the message of Athanasius discloses the worth of a man's knowing God. His whole life reveals the power of a hidden communion. His unfolding strength through all the years of struggle, oppression, and exile was due to the fact that he knew God and in Him was strong. He constantly clasped an unseen hand. He was able to make his invaluable contribution to mankind only because he had this inner reservoir of spiritual power, given to men who know God. The hope of the world to-day is in the hands of men who know God. Those who do not will only destroy it; we have had ample evidence in recent years of this fact. It is inevitable, because men who do not know God know only ways of sin, selfishness, and destruction. Only men who know God will have power to control the atomic bomb, to meet the confusing issues of this day, and to live in peace and love.

Finally, the message of Athanasius makes known that it does matter what men believe; as long as men do not believe what God has spoken concerning sin, judgment, holiness of life, and countless other vital matters; as long as men think Christ was only a man who died long ago—a good example to model our lives after, but nothing more—it is not surprising that they live in sin, and indifferent to religion, and prefer the radio to the House of God. But let a man believe in the Deity of Christ, that He voluntarily shed His precious blood in our behalf upon a cruel cross, that He is living and in the midst of His people to-day, and that His eyes are ever upon us—let a man believe that and he will live in a different fashion, in a high and holy fashion. It does matter what men believe.

Germany was the home of Martin Luther, the cradle of the Reformation, the abode of godly and devout men who loved the eternal Son of God. It was a goodly and lovely land. Then it became the centre of humanistic philosophy, of liberal theology, and the home of those critics who attacked the validity of God's Word and the Deity of Christ. As a result, it lost it goodness and became a land of militarists, of self designated supermen, of men so fiendishly cruel that they defy description. The just retribution that has come upon her is, in many ways, the result of her loss of belief in the Deity of Christ.

It does matter what men believe. Nothing less than God incarnate can meet the needs of our day and make us what we ought to be. I have a friend who preaches a glowing, evangelical message, with great enthusiasm. He has inspired many young men and led them into full time Christian service. One such young man said to me, "I never had much use for the Church until I saw Dr. ——. I never dreamed that Christianity was anything like that. But when I saw him I said to myself, 'I want what he has got.'" Think you that anyone less than the Eternal Son of God—God Himself—could have so worked through my friend and won that young man? Could a mere human Jesus have made Him so attractive? It is only God incarnate who draws all men, who is indescribably beautiful, whose love is irresistible. It does matter what men believe.

Great is our debt to Athanasius for labouring so diligently to plant this faith in the Deity of Christ ineradicably in the Church's life and thought. It has been said that you row a boat by looking back, sighting old landmarks, and going forward. That is what we have been doing: looking back at this great leader of the early Church, his glorious life, this transcendent truth he proclaimed, and thus orientating ourselves in order to go forward, make our contribution to Christ's Kingdom, and live in a more acceptable fashion unto Him.

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## THE BIBLE IN JAPAN

Over three million copies of the Bible have been distributed in Japan since the end of the war, and the Japan Bible society plans to meet a demand for five million copies during the next five years.

# Why I am a Christian

## A Talk broadcast

by The Rev. J. CHALMERS LYON

"The disciples were called Christians, for the first time, in Antioch."—Acts xi, 26.

I WANT to tell you in the simplest possible terms why I am a Christian. In doing so I hope, by God's blessing, to confirm the faith of some who are already Christians, and to persuade others to make a definite decision for Christ, a decision which can be made in a moment, and once made never be regretted in Time or Eternity.

I cannot possibly give all the reasons why I am a Christian. I shall have to omit references to many contributory influences. For instance, it would be true to say I am a Christian because my parents were. What a tremendous gain it is for any boy or girl to be brought up in a home where God's name is honoured. That is the finest equipment our young folk can have as they begin life, and if we deprive them of it we make them poor indeed. So I say again, and I am thankful to say it, I am a Christian because my parents were.

Yet that is not enough. I could not live by the faith and experience of others. They could no more believe for me than they could eat my breakfast for me. I must do that myself. I had to know Christ for myself, and I can recall one incident of my boyhood's days that was for me formative and decisive.

One Sunday evening, after service in the church where I was brought up under a most earnest Evangelical minister, I was waiting for my father. The preacher that day was a layman, an official of the Liverpool Dock Board, honoured by all who knew him for his truly Christian life and witness. He came out of the vestry to go home, saw me waiting, shook hands and asked: "Do you love Jesus?" That must be nearly sixty years ago, but I can remember it as if it were last night.

I never answered his question. A big lump came in my throat and I turned and looked out of the church door at the setting sun, and the sun made my eyes water—or something did. I could not speak. The sensible man just patted me on the shoulder and said: "Good night, sonny: you tell *Him* all about it," and he was off. But I had entered a new world!

I had often heard the stories of Jesus, and sung "*Jesus loves me, this I know,*" but I had never had the thing put to me like that before. Did I love Jesus? Would I tell Him all about it? Well, that night I told the Saviour something, I can't remember what at this date, but I know that, of my own choice, I went to Him, and became what the text calls a "disciple"! "Disciple" means a "learner"—I am a learner still, a student in the school of Christ, very slow to learn, I fear, often stupid and forgetful. Still I have a Teacher infinitely patient who says to all of us: "Come unto Me . . . Learn from Me; for I am meek and lowly in heart: and you shall find rest for your souls" (Matt. xi. 28).

I have been speaking of something that happened over half a century ago. What a different world we are living in to-day, as we look back on that placid old Victorian era. But Christ is the same, and He is equal to the need of all men and of every age.

My first reason for being a Christian may be expressed thus: "I am a Christian because I need Christ." I find in Him the things I need most. What things? you ask. Well, I could name a dozen. Let me mention three.

1. I NEED HIS EXAMPLE.
   His life gives me that.
2. I NEED HIS FORGIVENESS.
   His death procures that.
3. I NEED HIS EQUIPMENT.
   His Spirit provides that.

Example, Forgiveness, Equipment. Suppose we say A Pattern, A Pardon, and A Power. That will help our memories.

(1) Every one of us needs some sort of an ideal to show us how we ought to live. Peter writes of Christ as "leaving us an example, that ye should follow His steps" (1 Pet. ii. 21). The Greek word for "example" is most interesting. Practically it means the top line in a copy-book. You remember the old copy-books at school with those carefully engraved "copperplate" headlines that seemed utterly impossible for us to reproduce. We did our best, but the results were poor imitations of the example, blotted, smudged, shaky and sprawling. Nevertheless the headline gave us an example, an ideal—how to write. Christ gives us a pattern how to live, such as nobody else ever gave. He is absolutely incomparable—"the altogether lovely." He was sinless. Let those testify who knew Him best. Peter's words are: He left us "an example, that ye should follow His steps; *who did no sin.*" You can't say that of anyone else. Jesus once asked: "Which of you convicts me of sin?" (John viii. 46). None can answer the challenge. Listen again: He was "holy,

guileless, undefiled, separated from sinners and made higher than the heavens" (Heb. vii. 26). His judges could find no fault in Him. At Calvary the centurion in charge said: "Without doubt this was an excellent man." (Luke xxiii. 47).

Somebody interposes to say: "O yes, but then it was easy for Him to be holy because He was the Son of God, and therefore sin made no appeal to Him." That is not the New Testament teaching. Those who knew Him say: "He was made like to his brethren" (Heb. ii. 17). "He was in all points tempted just as we are, yet without sin" (Heb. iv. 15). What then was the secret of Jesus? The ultimate explanation of His Divine Sonship is only known to God. "No one knows who the Son is, but the Father" (Luke x. 22). In this matter of His victory over sin, there is no secret. It is sun-clear.

In Mark xii., we read of the scribe who, impressed by Christ's answers to questions, asked "What commandment is the first of all?" (Mk. xii. 28). Listen to the answer: "The first is; Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all they heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this: Thou shalt love they neighbour as theyself. There is no other commandment greater than these."

At this the scribe, overcome with genuine admiration, answered "*discreetly*"—(I love Mark's word in the Greek, which literally means like a man with a mind of his own)—He dared to think for himself, and declared: "Splendid, Master! Thou has said the truth." When a man admires Christ he is not far from the Kingdom of God. Our Lord practised what he preached. He loved God with heart and soul and mind and strength, and His neighbours with a love stronger than death. That perfect love explains His perfect life. He could truly say "I love the Father. I do always the things that please Him. I have kept my Father's commandments and abide in His love."

Isn't it just that same LOVE that we are needing so sorely to-day? The weary nations need it. We need it in family life. Employers and workers need it. It's the first of all commandments for it is the first of all necessities. Love worketh no ill to his neighbours, therefore love is the fulfilling of the Law. "Love God," says Augustine, "and do what you like." Of course you can. If you love Him you will keep His commandments. I say again, Christ's perfect love explains His perfect life, and He gives me a perfect ideal: the example I need to live aright. His perfect example shows up my blotted page. I have sinned and I need forgiveness.

(2) He pardons my sin. Again and again in the Gospels we find Jesus saying "Thy sins be forgiven thee." There is one instance where He was challenged as to His right to say it. The challenge was reasonable enough, and He met it in a reasonable way by asking: "Which is easier, to say, Thy sins are forgiven thee; or to say, Rise up and walk?" (Luke v. 18). Naturally the answer in everybody's mind was: "O, it's much easier to say 'Thy sins be forgiven,' for you can't see forgiveness: but the healing would be visible to all." But that you may know that the Son of Man has power upon earth to forgive sins (he said to the paralysed man) I say to thee: "Arise." They thought it easy to say "Thy sins be forgiven thee!" Real forgiveness is never easy. That God forgives sins doesn't mean He is indifferent to sin and indulgent to sinners.

WHAT IS SIN? The Shorter Catechism says: "Sin is any want of conformity unto or transgression of the Law of God." Yes, it's that, but it's far more than that. Sin is the outward evidence of a heart betray from God. Sin lies at the root of all the world's unrest and misery. Sin separates men and nations, and as Isaiah tells us, it is sin that separates you and your God; and the wages of sin is death. Make no mistake of that. Only fools would make a mock of sin and try to extenuate and excuse it. The act of sin passes, but the guilt remains, the memory remains, the defilement remains, the habit remains.

WHAT IS PARDON? It is the putting away of all our guilt and that is a gift only sought and accepted by the penitent who with new eyes sees something of sin's loathsomeness. Forgiveness is a costly thing. "Behold the Lamb of God, who bears the sin of the world!" (John i. 29). Christ put away sin by the sacrifice of Himself. "This is my blood of the (new) covenant, which is shed for many for the remission of sins." (Matt. xxvi. 28).

I know no final theory of the Atonement. To me one of the most satisfying statements apart from Scripture is found in the child's hymn—"*There is a green hill far away.*" Listen;

"*He died that we might be forgiven*";
(That covers my guilty past.)
"*He died to make us good*";
(That is His *present* work, here and now).
"*That we might go at last to Heaven*";
(That is the *future*, bright with a sure and certain Hope.)

That's what it is to be "Saved by His precious blood."

The question was once put to me in Hyde Park by a young man: "Gov'nor, what's a man to do when he's condemned by his own mind for things he has done?" I've had many questions in the open air but never one more poignant than that. I said: "My dear lad, your question moves me to the heart. You're condemned. I'm condemned. We all are, for all we like sheep have gone astray. . . .

But the Lord hath laid on Jesus the iniquity of us all, and what we need is to come to Him to be justified, that is, adjusted, or put right with God." Thank God that's possible this very moment for you and me and for whosoever will. He pardoneth and absolveth all those who truly repent, as the Prayer Book beautifully expresses it. I've seen it happen again and again, and as long as I live I hope to see that miracle of the new Birth through faith in our Lord Jesus Christ. The new Birth!

(3) He gives me power. I need His equipment. Without Him I can do nothing. It would be a poor Gospel that showed us an example, too high for attainment, or only pardoned sin without delivering from its grip. But "*He breaks the power of cancelled sin, He sets the prisoner free.*" He does! I know something of that in my own life, or I wouldn't talk about it. I've seen it in various parts of this land, and many another land, the same mighty saving power at work. "His blood can make the vilest clean."

Some years ago I preached to a crowd of "down-and-outs" in a mission in Johannesburg. On the vestry wall there hung the portrait of a man with a countenance of singular nobility. Till his death he had been the preacher-in-charge and a blessing to multitudes. He had once been a man of the most degraded life, what the world would call "a hopeless case." But Christ knows no hopeless cases.

I could tell of many others I have known. I am proud of my Saviour, and of the Gospel which has destroyed the last shred of excuse for any thought of despair. It is NOT too late for any. "He is able to save to the uttermost them that come unto God by Him." How does He save? "Draw near to God and He will draw near to you." You come to God by Christ, and God comes to you in Christ. He saves by coming into your heart—if you will let Him. What Paul could say, you can say if you will: "Christ liveth in me." I could not be a Christian five minutes but for that. "His presence is salvation." You know the hymn:

"*I need Thee every hour,*
*Stay Thou near by.*
*Temptations lose their power*
*When Thou art nigh.*"

Of course they do. Or this: "I need Thy presence every passing hour." Yes, and I can have it! "Lo, I am with you alway." That's the secret of victory, the remembered presence of the living Saviour. Trust Him now, count on Him. He will never fail you in life or death.

There's a second reason why I am a Christian, and it is because the world needs Christ. The world needs these things I've already mentioned—the Pattern, Pardon and Power. Christ is God's gift to the world. He calls Himself "the Light of the World." Why? Because He sheds light on the world's deepest problems. He answers these two questions:—(1) What is God like? (2) Is there a Future Life? These are questions we all ask.

(1) What is God like? "No man has seen God at any time." If we haven't seen Him is it reasonable for God to command us to love Him with heart and soul and mind and strength? It would not be unless He had revealed Himself as He has done. Nature reveals Him in part; history reveals Him in part; but the crowning revelation is in Christ. "The only begotten Son, who is in the bosom of the Father, he has declared Him." Yes, He is the express image of God, and He loves us with all His heart and mind and strength! That's God's attitude to you and me. I only know God as He is revealed in Christ. "He who has seen me has seen the Father." Is God like Christ? Then my heart is well content with that.

(2) The future life. Do you notice how Christ always takes Heaven for granted, and speaks of it with perfect naturalness and simplicity? "Our Father which art in Heaven." "I came down out of Heaven." He never told us what Heaven is like. We know it is far better than this life. It is deathless and sinless and tearless. One glimpse of its glory would unfit us for present duty, so just now it is veiled from our eyes.

I beseech you, do not miss the unspeakable consolation of that which Christ has revealed on human destiny. Everlasting life is not mere continuance. The devil and his followers have that, but they haven't everlasting life. This is life eternal—to know God and Jesus Christ whom God hath sent. Don't be disturbed by its mystery. The most ordinary facts of this present world are largely mystery; for instance, what is life? Nobody knows. What is time or space? Nobody can explain. "Lord, to whom shall we go but unto Thee? Thou hast words of eternal life."

That's it. Come to the Saviour. For me He has taken the strain out of life. I am a sinner: He has taken away my guilt, and given me peace with God. I am weak and tempted. It is Christ who strengtheneth me. I am one day to experience a change of state. That doesn't trouble me. I hear Him say: "Let not your heart be troubled; believe in God and believe in me. In my Father's house"—what a homely sound that has—"are many dwelling-places"—plenty of room there for us poor refugees who have fled to Christ for refuge and in Him have found peace.

He is calling to us in these days over the restless waters: "Be of good cheer; It is I; be not afraid."

"Lord, if it be Thou, bid us come unto Thee."

"Come unto Me, all who labour and are heavy laden"—come now, come as you are, come with your fears and your failures, your weaknesses, your woes, "and I will give you rest."

# Why I Joined the World's Evangelical Alliance

by a MEMBER

I AM a member of the World's Evangelical Alliance for several reasons. First, because it is Evangelical. It believes, as I believe, in the Divine Inspiration, authority and sufficiency of the Bible; in the incarnation of the Son of God, the Lord Jesus Christ, His work of Atonement for sinners; justification by faith; that conversion and sanctification are the work of the Holy Spirit; that only by acceptance of Jesus as Lord and Saviour can sinful men be saved; in the immortality of the soul; that the Church is the company of all faithful people who believe in the Lord Jesus Christ as God and Saviour, through whom they have direct access to God the Father in prayer and intercession; and that we (the Church) are all one in Him.

Second, because it strengthens that unity which exists between members of the One Body. I have met men and women from many parts of the world, belonging to various denominations, and we have enjoyed a wonderful sense of fellowship and unity together which would not have been possible except for the work of the Alliance in its emphasis on the prayer of our Lord, when He prayed "for them also which shall believe on Me . . . that they all may be one." Then, at the beginning of each year in the observance of the Universal Week of Prayer I am conscious of the fact that I am joining with millions of others round the Throne of Grace, and I am made aware in a very real sense that although we may be separated by land and sea and distance we are one in our petitions and thanksgivings, and we are joining together at the same time to bring them before our God and Father.

Third, because the Alliance does those things effectively which I want to do but cannot do alone. I am righteously indignant when I hear of the persecution of our brethren for their faith's sake. As an individual I can do little or nothing about it, but the Alliance can and does, and by being a member of the Alliance I not only help it to do what I cannot do alone, but I strengthen its hands to act effectively by my prayers and practical support. It is the same in the case of material relief to refugees and other needy Christians. My little contribution by itself would not ease their lot in the least, but the Alliance, part of whose work it is to do such acts of mercy, gathers together the contributions of hundreds like myself and is able thereby to do much to alleviate their sufferings.

I admire its Protestant witness and defence of the Protestant Faith. My own efforts to counter Roman Catholic and other error, and to proclaim the true Gospel of Our Lord, desirable and necessary as they are, are but feeble, for who pays much attention to the "man in the street." But the Alliance has, for more than a hundred years, steadfastly maintained a Protestant witness, combating Roman Catholic propaganda, and exposing the error of other false teaching such as Spiritualism, Christian Science, and Rationalism. I am a member of the World's Evangelical Alliance because when the Alliance speaks and acts it does so as representing those who believe and feel as I do on these matters, and its strength and effectiveness lie in the strength of its membership. How much stronger would be its position if it could speak on behalf of 50,000 members than for 5,000, or even 10,000.

I have a great interest in, and sympathy for, the Evangelical minorities in various countries, particularly those in countries which are predominantly Roman Catholic or Greek Orthodox. These Evangelical minorities are invariably very poor, and are tremendously grateful for practical expressions of sympathy from outside. It gives me great joy to be able to help them in a very small way, but my help is so small that by itself it is scarcely help at all, and in any case under present conditions I am not allowed to send it direct. The World's Evangelical Alliance has always been the friend of such minorities, and is the medium through which those who desire to assist them can do so. It has regularly sent financial help to the Greek Evangelical Churches, the Waldensian Church in Italy, the Spanish Protestants, and like-minded brethren in Portugal and Poland. This aspect of the work of the Alliance appeals to me, and stems in direct line with the teaching of our Lord, who never failed to befriend the poor and needy.

Finally, I like the emphasis the World's Evangelical Alliance places upon prayer. Prayer is the secret and inspiration of its life. The annual organisation of the Universal Week of Prayer is but one of its activities in this respect. Throughout the two world wars it arranged monthly prayer meetings to lay the nation's cause before God. It lays emphasis upon the importance and value of Family Prayers, and has done much to revive the practice of the same; and it is to the Alliance

that we look for calling Christians together for united prayer on occasions of national crisis or thanksgiving.

These are some of the reasons why I am a member of the World's Evangelical Alliance. For 104 years it has performed a work with which I as an Evangelical have every sympathy, but know of no other organisation that can do it. May it continue in the good work, guided and inspired by the Holy Spirit, using as its equipment that spiritual armour recommended by St. Paul to the Ephesians, the girdle of truth, the breastplate of righteousness, the helmet of salvation, the shield of faith, and the sword of the Spirit, which is the Word of God: "Praying always with all prayer and supplication in the Spirit."

# World Mission Notes

**Protestants in Puerta Rico** From 1508 onwards for three hundred years there was no religious liberty in Puerta Rico. The only religion allowed was the Roman Catholic, and any Protestants, or Jews who lived there were considered worthy of the severest persecution. In 1898, however, the U.S.A. took over the island and the Stars and Stripes floated over the Government Building. In 1899 the first Protestant Missionaries arrived, and in order to reduce overlapping to a minimum the seven denominations who opened up work on the island agreed to territorial allocation. Shortly afterwards a Union Theological Seminary was opened for the training of ministers. The following quotation from "Presbyterian Life" reveals the growth of the Protestant Church in Puerta Rico: "During the week March 6th to 12th twenty Protestant bodies celebrated the 'golden jubilee' of freedom of religion and evangelical missions in Puerta Rico. The now completely indigenous Protestant Church of Puerta Rico is called 'the miracle of missions in the Western Hemisphere.' It can speak in terms of 50,000 members, 75,000 Sunday School pupils, and over 300 local churches, all served by native pastors trained in the island. On Saturday night, March 12th, 6,000 gathered before the steps of the beautiful capital building to stand for two hours to hear the Gospel preached and sung. If such a scene could not demonstrate the strength and fervour of Evangelicals, the Sunday morning assembly lasting over four hours at the Stadium would impress the most sceptical. Fully 25,000 attended this service. It was an experience to hear 25,000 people sing Luther's 'A Mighty Fortress.'"

**Carey Memorial in Westminster Abbey** On Tuesday, October 11th, a notable and interesting service took place in Westminster Abbey. At that service the Dean of Westminster received at the hands of Dr. Pearce Carey of the Baptist Missionary Society the Carey Memorial Lectern, and its dedication followed in the presence of a large congregation. The lectern, which stands on the opposite side of the sanctuary to the seventeenth century Jacobean pulpit, is beautifully carved in English walnut, and has been designed to harmonise with the pulpit. It bears the following inscription:

The gift of the
Baptist Missionary Society
in honour of
WILLIAM CAREY
1761-1834
Missionary in India
and
Translator of the Bible

It has a revolving top with accommodation for two Bibles. The two book-rests bear Carey's famous words; on one side "Expect great things from God," and on the other "Attempt great things for God." The placing of this beautiful memorial in Westminster Abbey is a recognition of William Carey for his faithful witness as a Christian, for his translations of the Bible, and for his pioneer work as a missionary of the Church of Christ.

**A Baptism in Southern Sudan** In the last issue of EVANGELICAL CHRISTENDOM we referred to a leper Christian of Nigeria who gave all his savings to the World's Evangelical Alliance. The following story of another leper in another part of Africa is taken from the "C.M.S. Outlook," and is told by Rev. A. B. H. Riley: "I was interviewing candidates for baptism inside the little mud-and-wattle church not far from the Belgian Congo border. One by one the men had come forward, and now it was the women's turn. The sun had set and it was getting dark. There were two more women, so I said to Firipo, the teacher: 'Let them come in together.' Imagine my astonishment when, looking up, I saw one of them coming in on her knees, and almost as fast as the other. She was a leper. No fingers left, and no toes. She could no longer walk, not even with a stick. There were indeed no fingers with which to grip a stick. But what a cheerful smiling face! There was no depression and there were no complaints, and she had been a leper from childhood! Years ago she had first heard the Word of God at a leper settlement near Yambio. Later she had been discharged as a 'burnt-out' case, and had come to live at her father's homestead near the Belgian Congo border.

"But how did you come to Firipo's school?" I asked.

"On my knees, Bwana."

"But," I said to Firipo, "how far is her father's home from here?"

"About eight miles," he replied.

"Indeed, that crippled woman had come for her baptism eight miles on her knees! And, moreover, in one place the road passed over a stream and the covering on the bridge was rough ironstone. This was her third journey this year to Firipo's school, and last year she had made the journey several times. She came for 'Christian fellowship and instruction, and for the love of the Word of God,' she said. 'What did the pain and weariness of such a journey matter?' Her knees were padded with bark-cloth, but even then they were badly swollen and sore. I was completely overcome as I thought of all that that poor woman must have suffered, and I was humbled, too, and wondered whether I should be prepared for such a sacrifice as hers in devotion to the Lord Jesus."

**Baltic Refugees in Britain** Some months ago the Council of the Alliance made a grant of £50 to the Baltic Evangelical Mission to be applied to the interests of displaced persons from the Baltic countries. It now learns with great interest that a house has been purchased in Walthamstow which will provide a spiritual "home from home" in this country for refugees from Estonia, Latvia and Lithuania. It will be under the charge of Pastor Andrejuk, who has plans for giving a truly Slav atmosphere to the premises, and making it such that these new friends of Britain not only make tracks for it but also advertise it to their compatriots as a place where the love of God is shed abroad, and so felt in action. This is a work of the greatest importance, and one with which, we are sure, friends of the Alliance will have the fullest sympathy.

**The Bible in Central Africa** We learn that the publication of the Union Swahili Bible is looked forward to with the greatest eagerness in Central Africa. A correspondent of *The Bible in the World* writes: "It is splendid news that the new Union Swahili Bible will be available about June next year. The 100,000 edition projected will be sold out with great rapidity. Orders crowd into Dar-es-Salaam Bookshop from as far west as Stanleyville in the Belgian Congo. I see that it is computed that Swahili is now the seventh most important language in the world." The term "darkest" can no longer be applied to Central Africa, and it is clear that the years of devoted and self-sacrificing service of missionaries of all denominations have brought the light to that great continent. Who can say how much more brightly that light will burn after 100,000 Bibles, written in the language of the people, have circulated throughout the vast area from the Indian Ocean to the borders of the Congo. Our readers will be interested to know that the programme for the Universal Week of Prayer is annually translated into Swahili, and after being printed in London is circulated throughout Tanganyika and Kenya.

**The Universal Week of Prayer in Nigeria** For many years past native Christian communities in Nigeria, both in the Northern and Southern Provinces, have enthusiastically observed the Universal Week of Prayer, and we at the headquarters in London always look forward with some eagerness to receiving the reports from such places as Lagos, Port Harcourt, Benin, Onitsha, Kano, and Jos, for they invariably tell of the widespread interest and keenness of our Nigerian brethren in co-operating with others in every part of the world during this octave of prayer. We have just received from Jos in Northern Nigeria the Hausa translation of the programme for 1950. The translator tells us that there are no Jews in Northern Nigeria, but some 13,000,000 Moslems, and that he has therefore added petitions for the conversion of Moslems to the topics for Saturday, January 7th. We hope that many of our readers, also, will specially remember the Moslems of Nigeria in their prayers as they use the topics set out in the programme during the Universal Week of Prayer.

**New Opportunities for Evangelism in India** Miss Winifred Stone of the C.E.Z.M.S. writing in *Looking East* tells of a new field for evangelistic work among highly-educated people which has opened out at Wellington, near Coonoor, to which the Staff College from Quetta has recently moved. To this College officer students, fifty to sixty at a time, come for a five months intensive course. Many of them are married and bring their wives, and Miss Stone says that she and the Biblewomen working with her make a point of calling upon these wives. Some of them are graduates, most of them speak English, and among both officers and wives are some who have already been influenced towards Christ and are at least to some extent responsive, but others are quite indifferent. Miss Stone goes on to speak of exceptionally good opportunities for talks on spiritual things and for witnessing to Christ among Hindu, Parsee, Muslim and Sikh visitors, the latter mostly at the Staff College. This is indeed a wonderful opportunity for evangelism among the better educated of India's millions, and we are sure that friends of the Alliance will pray for this work, and that those who received the Gospel message with friendliness and seemed to be impressed by Christian truth may go on to definite

acceptance of Christ as their Saviour and Lord.

**Spiritual Movement Among Cinema Stars** Dr. Donald R. Robertson, Professor of Theology at the Bible Institute of Los Angeles, writing for the *Life of Faith* makes the following report on a spiritual movement among members of the cinema profession: "There has been quite a movement among the cinema stars in recent months. Arnie Hartman, Roy Rogers, Denis Morgan, Collene Townsend, Dale Evans, and a number of others have made personal decisions for Jesus Christ. It has caused quite a stir in the Evangelical ranks regarding the attitude to take towards those who claim to be Evangelical Christians and yet are remaining within the motion picture business. The widespread use of television has brought the motion picture into the homes of all—even of Evangelical Christians. This fact has lessened the antagonism of many to those in the cinema world. Thus, although there is considerable opposition, I suspect that a good many of the Evangelicals are quite happy to hear of the spiritual movement among the movie stars."

**Fact and Faith Films** Some three years ago the senior officials of the Moody Bible Institute in Chicago became deeply concerned at the increasingly materialistic bias given to the teaching in the American Schools and Universities. Hundreds of thousands of young men and women were passing through these places, learning the secrets of nature, the laws of the created universe and the latest discoveries of science, without receiving any indication that behind it all stands the Divine Creator Who has a plan not only for His creation but for each human life. It was often the case that students brought up with a simple faith in God left school or college with that faith broken through the critical and rationalist teaching they had received. As these young men and women had no sure foundation on which they could build their lives, the resultant low standard of morality and the appalling waste of energy expended on worthless projects was little to be wondered at. It was felt that somehow some way must be found of showing them, at the very least, that there is an aspect to life and an answer to moral problems other than that put forward by the materialist or the unbeliever.

The Scientific Branch of the Moody Bible Institute, the Moody Institute of Science at Los Angeles, set to work to produce a series of scientific films of the latest discoveries of science to embody the basic elements of the teaching of Christ. These films are of the highest technical standard, far above the average film seen in the commercial cinema. They portray in a striking way the advances of science, indeed, they are the first to enter certain scientific fields such as the photography of the movement of the chlorophyll grains in a leaf or the recording of the sounds made by fish beneath the sea. The photography is excellent, often extremely beautiful, and the narrator's commentary clear, scientifically accurate and concise.

These films have a very high educational value, but above everything else they speak from the Christian standpoint and clearly enunciate the basic truths of our Faith.

The first two films, "God of Creation" and "God of the Atom," were so immediately successful in the United States that the Moody Bible Institute decided that they should be made available to other countries as well. They are now being shown nearly all over the world, and have been translated into ten different languages, including Chinese.

In the Spring of 1949 representatives of the Moody Bible Institute brought these two films to England and gave them into the hands of a committee formed by Lt.-Gen. Sir William Dobbie and called Fact and Faith Films. This committee has sole charge of the distribution and showing in the British Isles and Ireland of these and other Moody Institute of Science films of the same type.

In this country these films have been found to meet a deep intellectual and spiritual need. The spiritual and moral teaching linked in a modern medium with the latest scientific discoveries of the age has been found to be of the very greatest help and value to thousands of people. Lately a third film of the same uniform standard of excellence has been added to the first two, called "Voice of the Deep." By the end of the summer of 1949, 180,000 people, of whom 110,000 were children between the ages of 13 and 18, saw the films; many more saw them in Northern Ireland and Scotland. The Moody Institute of Science have announced their intention of producing a series of these films; each film costs about £20,000 to make. It is expected that one new film should be available for the committee in England every nine months.

The Committee of Fact and Faith Films is a non-profit making body whose object is to show these films as widely as possible. They do so for they believe that the supreme need of our country is that men may come again to believe in and to trust in God. They are supported by a number of very eminent and well-known referees. Their work has also the approval of the leaders of the churches of all denominations; the Minister of Education has taken a personal interest in it and his Ministry gives assistance.

The work of the Committee is carried out by a very small central staff and travelling secretaries who project the films. Copies of films are also sent by post to organisers of showings who are able to undertake their own projection. The committee make a small charge for public showings to adult audiences but offer the films

free to schools, training colleges, universities and factories.

**Good News From China** The thoughts of Christian people everywhere are often centred on their brethren in China, wondering what new hardships and trials the present unsettled conditions in that vast country are bringing to them. We frequently hear and read harrowing reports of what they have to suffer, and how they are restricted in their worship of God and their work for Him under Communist domination. It is therefore the more encouraging to hear of progress being made in the spread of Christianity, especially among the better-educated classes. Rev. Marcus Cheng, Principal of Chungking Theological Seminary, speaking at the July meeting of the Civil Service Christian Union said: "The radio and newspapers have given us a lot of bad news about China, but there is also much good news. In the last few years there has been a great spiritual awakening in China, especially amongst the young people, including many University students, and that awakening is still going on. I have seen myself how the Holy Spirit is working in the hearts of young people, convicting of sin, leading them to Christ, and changing their lives. In seven of our Universities, for instance, there are Christian students, some have also Christian professors, and the I.V.F. has some seventy branches in China. At Chungking University, where there are 3,000 students, 300-350 Christian students meet together every Sunday, with a few professors, and also meet for prayer during the week. In 1926 Chinese students started godless and Communistic movements, but the same Universities are now the headquarters of movements for the propagation of the Gospel. Scholars are much respected as leaders in China, and the influence of these Christian students is immense.

"Similarly," went on Pastor Cheng, "there has been a spiritual awakening amongst business men in China. Even under Communist domination one church in Peking has increased from a membership of 600 to 1,000, and only a few days ago a Convention was opened in Shanghai. There are twenty 'Keswick Conventions' being held in China this summer. At one Convention in Shanghai a church seating 2,000 was used and it was necessary to be there two hours early to get standing room. When I visited London in 1921, people were queueing to get into some of the churches—a beautiful sight—and yet now London's churches are half empty. In China we have to ask some of the Christians to stay at home and pray, and thus leave room for others. Since the days of Wesley no people have been so hungry for the Word of God as the people of China now."

# Continental Notes

**Christian Folk High Schools in Finland** The first Christian Folk High Schools in Finland were opened more than fifty years ago. The idea came from Denmark, where it was originated by Bishop Grundvig. These schools were founded to meet the needs of youth in rural areas for higher education, and to train them in such practical subjects as carpentry, etc. for the boys, and needlework and domestic economy for the girls, knowledge very necessary for people living in country districts. It is an encouraging sign of post-war recovery in Finland that she is re-establishing Christian Folk High Schools in different parts of the country. The work is part of the general Church reconstruction programme. The schools do not give professional training; the main purpose of the teaching, which is given over a period of twenty-four weeks during the winter months, is to give instruction and teaching in citizenship, directing the minds of the young people, boys and girls between the ages of sixteen and eighteen, so that they may become enlightened and responsible citizens. Many churches send some of their young people to these schools, meeting part of the expenses, so that on their return the scholars can give useful assistance in the youth work at the church, and in other activities of parish life as voluntary workers. The basis of teaching is the Bible, stressed by Bishop Grundvig himself as the "living Word," training the young people to submit their daily lives to the precepts of the Word of God. Each day commences with instruction in part of the Bible. The State supports these schools to the extent of sixty per cent of their expenses, the fees of the students providing part of the remaining forty per cent, and the gifts of Christian people in Finland meeting the rest.

**Union of Evangelical Churches in Austria** The Evangelical Churches in Austria consist mainly of 131 Lutheran congregations with about 400,000 members and six Reformed congregations with about 18,000 members. The Lutherans accept the Augsburg Confession, whilst the Reformed are based on the Helvetian Confession. The latter belong to the World Presbyterian Alliance. Both Churches are very small minorities in Austria, and are not supported in any way by the State.

The evangelical Bishop of the Lutheran Church in Austria, Dr. May, who is a member of the Austrian Evangelical Alliance, sent a message to all Protestant congregations in that country which was read in the churches on Sunday, October 2nd. This stated that the two Churches mentioned above have accepted

a new Church Constitution, which became operative on October 1st, 1949. The Evangelical Church in Austria is now established in unity, and both Churches, that of the Augsburg and that of the Helvetian Confession, are joined together in fraternal service for the purpose of co-operation and common action. Both recognise that Salvation is only to be found in Christ. Both are bound to their respective Confessions, but willing to test these Confessions continually in the light of the Holy Scriptures.

The message from Bishop May states: "The Church accepts the new constitution as coming from the Lord, Who is the source of all order in the Church." It concludes with these words: "The Evangelical Church of Austria is filled with the desire that a new order of church life may make her fit to preach the pure Gospel of Jesus Christ, and to realise the same in life, thereby serving that which is dearest to it, our people, and our beloved Austrian homeland." The new constitution has been confirmed by the Government of Austria.

A second message from Bishop May concerned the national elections. It is noteworthy that the Austrian Bishop, following the example of the leaders of the Evangelical Church in Germany, did not recommend any of the political parties, but asked the church members to do their duty as citizens, and as Christians; to abstain from hatred or slander, and from giving way to political passions unworthy of a Christian. Every true member of the Church should be, in his or her political party, the representative of Christian principles.

The World's Evangelical Alliance (British Organisation) expresses its heartiest greetings to the Evangelical Church in Austria. It remembers that the International Conference of the Alliance in Basle in 1879 was deeply stirred by reports of infringements of religious liberty in Austria at the time, and appointed a deputation to bring the matter before the Emperor Franz Joseph I. The deputation of the Evangelical Alliance was received by the Emperor, and the causes of the complaint were removed. May the doors now open remain open so that the Gospel may be preached to the people of Austria, who have suffered and are still suffering so much from economic and spiritual poverty. We are glad to note that Bishop May reminded the new Evangelical Church of Austria that "without faithful preaching and devotion to the voice of the Lord, the new constitution is only a dead form."

**The Evangelical Augsburg Church in Poland**

Encouraging news reaches us through the Lutheran World Federation at Geneva of the Evangelical Augsburg Church in Poland, which it describes as being rich in experience in this fifth post-war year, and rich in new tasks in spite of many new problems and difficulties. The Church has 250 congregations and eighty preaching stations, embodying some 250,000 members. It has the full right to organise itself independently, and enjoys full freedom of belief and worship. An important part of its programme is the youth work, in which religious instruction is given by pastors or teachers of religion, who are paid by the State. Since the war the Church has suffered from a shortage of pastors. At the commencement of 1945 there were only fifty-two. Now there are sixty-six pastors, two deacons, and about fifty church workers (lay preachers, etc.). Permission has been given for editing the church paper *Strasnice Ewangelickie* (Evangelical Words), and the Sunday School paper *Przyjaciel dzieci* (The Friend of Children). The Sunday School work is making good progress.

The training of pastors for the Evangelical Augsburg Church takes place at the Evangelical faculty of the University of Warsaw by five professors and three assistants. The spiritual care of military personnel who are members of the Evangelical Church is carried on by two chaplains. The Church's work of mercy includes the care of children, aged people and the sick. It has six homes for children, four homes for the aged, and two hospitals. In addition, Evangelical sisters work in a State hospital and in a sanatorium. These charitable activities are looked after by deaconesses (there are three deaconess mother houses) and by women's societies in the larger congregations. A new mother-house is in course of construction at Dziegielow. When completed this will serve not only for the training of sisters, but as a training institution for Sunday School teachers. It is hoped that it will become a centre for church work generally.

A striking feature of the spirit of the members of the Evangelical Augsburg Church is their readiness to make sacrifices for their Church. In Teschen two churches were built in one year through the sacrifices of the parishioners. In many places burned or damaged churches have been re-built, including the garrison church in Warsaw. More than twenty-five congregations have renovated their churches themselves.

Matters concerning church property, especially the re-gaining of possession of Evangelical churches and parsonages occupied by the Roman Catholics, are among the most urgent problems of the Church. The Roman Catholics made use of the unsettled conditions prevailing immediately after the end of the war by taking possession of beautiful Evangelical churches. In some cases the Lutherans have succeeded in getting back their churches. As in other countries which are predominantly Roman Catholic there is a great shortage of Protestant literature in Poland. There is a great need for Bibles, text-books, and hymnals

in Polish. We feel sure that many friends of the Alliance will remember the work and needs of the Evangelical brethren in Poland in prayer, not forgetting the difficult conditions under which they live and labour.

**Reformed Ecumenical Synod, Amsterdam.** Most of the Churches which participated at this Synod at Amsterdam last August are of Dutch origin, and came into being through schisms in Reformed Protestantism in Holland during the nineteenth century. The dominating factor at the Synod was the "Gereformeerde Kerken" of the Netherlands, which has a membership of approximately 700,000. It was evident that whilst different views were held by the various Churches represented at the Synod on the subject of ecumenical relations, it was the desire of the Synod to come to a decision which would enable the member Churches to act the same way as regards membership of either the World Council of Churches, the International Council of Christian Churches, or the National Association of Evangelicals. Strong objections against the World Council of Churches were voiced. This is readily understood when it is remembered that some of the Churches represented at the Synod are already members of the I.C.C.C., in fact the President of the Synod, Professor Dr. G. J. Aalders, has been an outspoken advocate of membership of the I.C.C.C. It was finally resolved that:

(a) The Churches will be advised not to apply for membership of either the World Council of Churches or the International Council of Christian Churches.

(b) A memorandum, dealing with the objections against the World Council of Churches will be sent to the Netherlands Ecumenical Council, with a copy to the World Council of Churches.

(c) An International Committee be appointed to study the ecumenical organisations. This Committee will report to the next Synod (1953).

The General Synod of the Gereformeerde Kerken, which met a few weeks after the Reformed Ecumenical Synod, had before it a report of a special commission on ecumenicity of that Church which strongly advocated applying for membership of the I.C.C.C. It appears likely, therefore, that the Reformed Ecumenical Synod when it meets in 1953 will tend more to the I.C.C.C. than the W.C.C. It is a coincidence that the Second Assembly of the World Council of Churches also takes place in 1953.

**The Symbol of the Church** The News Bulletin of Evangelical Relief Work in Rhineland closes its Report with the following words of Bishop D. Dibelius, the leader of the Evangelical Church in Germany, describing how he sees the Cross, the symbol of the Church: "The strange fact of the Church of Jesus of Nazareth not being weakened but strengthened by suppression and persecution, may possibly be explained by its being not only an earthly Church, but also a triumphant Church. The symbol of the Church is not just the Cross, but the Cross with the Rising Sun behind it, typifying the victory of the Risen Lord. It does not matter that painters are unable to portray this. That sculptors are unable to carve this in stone makes no difference. The Christian looking at the Cross will see it nevertheless. The Church can never see only its own distress, it will always see simultaneously God's victory."

**Two Church leaders answer the Church Unity? question,** one from Sweden, the other from Germany. The Swedish Bishop, Gustaf Aulén, well known in this country through his book *Christus Victor*, has written an inspiring book on Church, *Law and Society*, in which he reports on the experiences of the Protestant Churches in Norway in their struggle against Hitler. Before going on to explain the task of the Church in the world Bishop Aulén gives an interpretation of Christianity and the Church according to the New Testament. "The New Testament," he says, "stands out as an extraordinarily firm unity with Christus Kyrios—Jesus Christ the Lord—as its centre. From this centre a new light is thrown upon the idea and the reality of the Church. Christ and the Church belong together. They cannot be separated from each other. To be a Christian is, according to the New Testament, to be a member of the Church, to have a share in the new koinonia, the new communion, that is, 'The Body of Christ.' This phrase, 'The Body of Christ' is not to be understood only as figurative. The Body of Christ is, in the New Testament, a concrete living reality. . . . As the Church belongs to Christ the Church is a heavenly organism, but at the same time perceptible and visible on earth, existing on the border between two worlds, two aeons, having a quality that transcends every age of history."

Bishop Aulén accepts this New Testament interpretation of the Church as the basis for his book. This, he says, leads automatically to new possibilities of an increasing communion among Christian believers belonging to different denominations. Denominational frontiers do not hinder the deepest fellowship, that unity in the spirit among all who recognise their Christian brother as a member of the One Body, of the One Church. That is the belief and experience of the World's Evangelical Alliance, and that is the unity it seeks to foster.

Some words of the theologian D. G. Uhlhorn, who fifty years ago was the leader of the Lutheran Church in Hanover, were quoted in a recent number of *Junge Kirche*, the periodical of the Confessional Church in Germany which

did so much to uphold and encourage the members of that Church in their struggle against Nazi ideology. Dr. Uhlhorn, writing on the true unity of the Church, stated: "As little as it lies in the power of man to destroy the Church, because even the gates of hell cannot prevail against it, as little is it also in the power of man to destroy its unity created by God. On the other hand men are able to produce church unity by their endeavours, but church unity, made by man, is nothing else than illusion, even though they have the best intentions when creating their regulations and orders for it."

**Hungarian Bible Council** Reliable information concerning religious conditions in Hungary are scarce, and it is therefore not possible adequately to appraise the situation as it affects the Evangelical communities in that country; but we are glad to learn that the Hungarian Government did not place any obstacles in the way to prevent the Lutheran Church in Hungary associating themselves with the Lutheran World Federation in Geneva, nor did they raise objections to the recent visit of Swiss representatives of the Reformed Church to their country. These Swiss visitors came away with a deep impression that a revival has commenced within the Reformed Church of Hungary, and that there are encouraging signs that it may spread to other Protestant Churches and communities. A striking example of Christian co-operation along the lines of the Evangelical Alliance is the formation of a United Hungarian Bible Council for the translation, publication and distribution of the Holy Scriptures. Bishop A. Boreczky, of the Reformed Church, is the Chairman of this Bible Council, in which are represented the Reformed Church, the Lutheran Church, and the Free Church Federal Council of Hungary.

**Is Christ Divided?** One of the most influential of German Evangelical periodicals is *Licht und Leben* (Light and Life). For more than sixty years it has stood firmly on the principles of the Evangelical Alliance, and its editors have never hesitated to be outspoken on matters affecting Evangelical truth. The present editor, Pastor Wilhelm Busch, of Essen, is well known as a speaker at Conferences of the German Evangelical Alliance and of the Evangelical Fellowship Movement in Germany. We were surprised to find that in its last issue *Licht und Leben* strongly criticised certain happenings at a great gathering of Christians in Hannover held in connection with the *Evangelische Woche* (Evangelical Week), and we asked our German correspondent for further information. Our correspondent writes: "The *Evangelische Woche* was a great event in post-war German church life, and much time, effort and money were spent in organising and advertising it. It was really a great Evangelical demonstration. Considerable interest was taken by the laity, and speakers were drawn from Evangelical lawyers, doctors, mayors, teachers, technicians and social welfare workers. These presented the problems of their professions in the light of Christian ideology. Sermons were preached by the most famous preachers of the Evangelical churches in Germany. The meetings were attended by 5,000 people, and Christian unity and fellowship were becoming more manifest as the days passed. Bible classes were held each morning, and always there was a large number present. Those attending the *Evangelische Woche* were conscious of a new spirit abroad, and the desire was expressed on every side that such 'Weeks' might be an annual event. It has been suggested that the 1950 meeting should take place in Essen. The unity engendered naturally led to a desire for fellowship at the Lord's Table. This wish was expressed to the leader of the movement, who was strongly in favour of it. But now came, almost incredibly, a protest from the theologians, who regarded themselves as the guardians of their denominational orthodoxy, and the desire of the laity for a united Communion Service was refused. Thus denominational frontiers split the unity which had become the result of fellowship."

This report of our correspondent explains fully the criticism of *Licht und Leben*, and we feel led to ask our brethren in Germany, and elsewhere, the question put by the Apostle: "Is Christ Divided?" The Evangelical Alliance has for more than 100 years respected the different ways in which its members have expressed their Evangelical faith. We recognise that our brother belonging to another denomination than ourselves is following his conscience and his Christian knowledge; even his Christian experience may differ from our own. But never can we agree that denominational frontiers should destroy that existing fellowship which is based neither on our denomination nor our brother's, but on the work of the Holy Spirit, who dwells both in us and our brother, and in all who have become true members of the One Church and are children of the family of God.

It is not in Germany alone where these problems arise, and must be solved in a spirit of Christian love, otherwise the unity created by the Holy Spirit is not only hurt, but betrayed. Again we ask: "Is Christ divided?" No, He is not divided. During the first week of January millions of believers, of every nation, race and language, will be manifesting by the observance of the Universal Week of Prayer, their unity in the One Lord, and with one another, fulfilling the words of Jesus Himself: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us."

# Book Reviews

THE CLAIMS OF THE FREE CHURCHES, by Henry Townsend, M.A., D.D. (Hodder & Stoughton, 15s.).

There is a great amount of ill-informed and superficial talk of "Union" between the Churches in these days, in which the man in the street is apt to say rather sillily that "there's very little difference between the various denominations after all!"

Dr. Townsend, Principal of the Baptist College, Manchester, and formerly President of the National Free Church Federal Council has rendered a great service to the cause of truth and the ultimate aim of all Christian Unity by writing this splendid book. Before any man speaks of the possibility of union between the Church of England and the Free Churches, he ought to read Dr. Garbett's *Claims of the Church of England*, and Dr. Townsend's *Claims of the Free Churches*. He would then have a balanced view and a full knowledge of the facts, without which it is dangerous to come to any final conclusion.

In twenty-one chapters, Dr. Townsend covers a very wide field, ranging from Constantine to T. S. Eliot; nor does he confine himself to the English Free Churches, but "takes the world for his parish." His history is readably written and well documented, and one cannot read the thrilling story of the martyrs for the cause of liberty of Christian Worship without a deep sense of pride.

Sometimes the Church of England is apt to look across the border with an envious eye and wonder why it does not enjoy the freedom of the Church of Scotland (by law established, and yet utterly free from any Parliamentary interference). Dr. Carnegie Simpson in one of his famous *obiter dicta*, used to remind his Anglican friends that "there is a world of difference between *winning* liberties and *taking* liberties." This book recalls all Free Churchmen to the fact that our liberty and freedom which we enjoy has been bought at a great price.

The contribution of Free Church principles to the religious, political, and social structures of the British people is brought out very effectively, and a first reading of the book leaves on the mind a sense of the profound effect which the Free Churches have had on our national life. "I know the Dissenters," said Lord John Russell, "they carried the Reform Bill; they carried the abolition of slavery." This is a book to read and re-read, and then to keep on your library-shelf as a book of reference.

Dr. Townsend opens our eyes to the dangerous situation within the Church of England to-day, made much more serious by the condoning of the use of the Revised Prayer Book by so many of the Bishops after it was declared illegal by Parliament. The attempt to demand "freedom from State Control without Disestablishment cannot but lead to confusion worse confounded. There must be some safeguard that a State Church of a Protestant Country shall not overthrow the Thirty Nine Articles and introduce the Mass and other Romanist tendencies simply because a vocal minority of its clergy pressure for their introduction and "legalization." Here the Free Church Conscience (which is not so asleep as some people imagine) and the Reformation principles for which so many Free Church martyrs have suffered and died, will be a matter of great strength to the Evangelical and Low Church section of the Church of England when the struggle begins and the day of danger dawns.

As our greatly honoured President, the Rt. Hon. Isaac Foot has put it, "Dr. Townsend presents the case for the Free Churches with ability, courage and knowledge. The book, covering a wide ground, is at once a challenge and a vindication. It is refreshing to read this book by one who is proudly Protestant and a true son of the Reformation."

F.P.C.S.

THE SPONTANEOUS EXPANSION OF THE CHURCH AND THE CAUSES WHICH HINDER IT, by Roland Allen (World Dominion Press, 8s.).

This is the second edition of a book originally published in 1927. It contains a foreword by the Bishop of Worcester. The author writes as an Anglican but the problems with which he is concerned are common to all missionary societies. This book followed up his well-known earlier work, *Missionary Methods: St. Paul's or Ours?* The subject is that of missionary policy and strategy and the book should be read by all who have interests or responsibilities in this sphere.

The main theme is this: each new Church should be indigenous from its foundation. The missionary task is to make converts and at once equip them with their own ministry, even to the extent of a native bishop, and then leave them to carry on and to develop in their own way. The emphasis is that there should be no foreign interference or supervision. The author maintains that this was the method used by St. Paul on his great missionary tours and therefore finds New Testament authority for his proposals. The argument is forceful and appealing but it is questionable whether the New Testament can really furnish us with enough detail about Church organisation to enable us to perceive any clear and certain pattern in the first century. However, the thesis is supported by reference to the Moslems, whose faith is said to spread over Africa chiefly through the spontaneous witness of its converts and without elaborate missionary organisation. Reference is also made to the quite remarkable expansion and consolidation of the Church in Madagascar between the years 1870 and 1895 during which no foreign missionaries were allowed in the land.

We are reminded of Bishop Tucker's formula that the object of missions is the foundation of self-extending, self-supporting and self-governing Churches. During the last 25 years there has undoubtedly been a definite movement in this direction and few would dispute the soundness and the wisdom of this idea. The arguable factor, however, is the length of the period between the

founding and the leaving of a Church. There may indeed have been too close a supervision on the part of the older Churches of the west: St. Paul certainly left the little Christian community he had founded to grow by themselves. But he kept in very close touch with them not only by letters but by sending delegates who went with considerable authority. This is quite clear from the chequered history of the Church in Corinth and from the well documented activities of Timothy and Titus.

Nevertheless, it is becoming increasingly evident that much harm has been done, particularly in India and China, by foreign missionaries who have held on to the reins too tightly, for in the minds of the great majority this has given the impression that the Church is synonymous with western imperialism or civilisation. Whether we like it or not this is true in a deeper way than many realise, as conversations with Christians from the east almost invariably show. And it is the great merit of this book that this grave lesson, which the Church of the west has been so slow to learn, is pressed home relentlessly.

DOUGLAS WEBSTER.

MEN CHRIST WANTS, by D. P. Thomson (Church of Scotland Book Rooms, price 1s.).

This little book of 48 pages contains seven evangelistic addresses. They are simple, direct and challenging and proceed along traditional and familiar lines. Each contains an appeal for decision but there is no apparent continuity from one address to the next. It is surprising to find very little reference to the Cross or exposition of its meaning; and throughout the greater emphasis is on the human response rather than the Divine action in Christ. One would have liked to find a fuller and more consecutive statement of the Gospel itself as the basis on which so forceful an appeal is made. But there is much that is good and helpful in these addresses.

D. W.

CHRISTIANITY AND COMMUNISM, by D. R. Davies (Renewal Press, 6d.).

Mr. Davies sets out in this booklet to show not only the difference between Christianity and Communism, but that the one is the absolute negation of the other. That whereas Christianity stands for freedom and human rights, Communism stands for degradation and slavery. He utters a warning, in no uncertain manner, that sooner or later this country will have to choose between the two, and points out that with half Europe already conquered by Communism, and the greater part of China, some 700,000,000 men and women, with immortal souls, are the property and slaves of a group of 14 men in Moscow. Mr. Davies demonstrates the difference between the Christian interpretation of the word "democracy" and the Communist interpretation. Under Communism there are no elections in which people can choose for whom they will vote. There are only plebiscites in which they can indicate their assent to one party only. Minorities are not allowed to exist in the Communist State; the Government is responsible to no one except itself, and cannot be dismissed whatever it does or fails to do. No opposition of any kind is tolerated, and there is no law under Communism to which the individual can appeal against any action of the Government. That is Communist "democracy." Mr. Davies also sets out several differences between Christian and Communist belief or doctrine. He is a realist in this matter and does not fail to face up to the perils which Communism threatens, nor does he mince his words. This booklet contains a vigorous condemnation of Communism, and is strongly recommended to all who would understand the real meaning of this new "religion."

BIBLE STORIES FOR CHILDREN (New Testament), by Gladys Taylor (Frederick Warne & Co. Ltd., 7s. 6d.).

These stories taken from the life of our Lord are beautifully told for children. By drawing attention to the narratives of Jesus' interest in the everyday things and occurrences in the home and outside, they help to train the minds of young children to understand how Jesus can share every part of their lives, and understands the problems and difficulties of very ordinary people. The book is delightfully and freely illustrated by Paul Duncan, and, with its companion volume, *Bible Stories for Children, Old Testament*, provides an ideal way of introducing children to the Bible.

AUTOBIOGRAPHY OF JOHN A. ANDERSON, M.D., of the China Inland Mission. (Post free from Dr. Anderson, Brae, Scotland. 10s. net.)

Dr. Anderson writes the story of his life with the utmost simplicity as regards literary style, but with a charm of his own. Born at Rhynie, Aberdeenshire in 1862, he was born again in 1873, and the record of his evangelistic labours in China and elsewhere contain much of very real interest and encouragement. His work as a missionary doctor must have been a blessing to thousands throughout China. See, for example, the account of his discovery of lockjaw in the newly-born, from which up until that time thousands of infants died at a week old. The book is evidently based on journals carefully kept by Dr. Anderson, and its message brings home the appalling need of that great land, which with all its early civilisation, is still so largely under the influence of degrading superstitions from which only the light of the Gospel can bring deliverance.

BLACK RADIANCE, by Ivor Powell (Marshall, Morgan & Scott, 3s. 6d. net.).

This account of a young Evangelist's visit to South Africa is quite worth reading with its vivid pictures of the great scenes which South Africa presents so richly—Victoria Falls, Durban, Table Mountain, etc. But chiefly it is interesting in his account of the evangelistic work being carried on among the natives. Some remarkable stories of conversion are included showing afresh how the Gospel is the power of God unto Salvation to everyone—black or white—who believes.

"A PLAIN MAN LOOKS AT THE CROSS"—A Review
JAN—MARCH 1949 36-37

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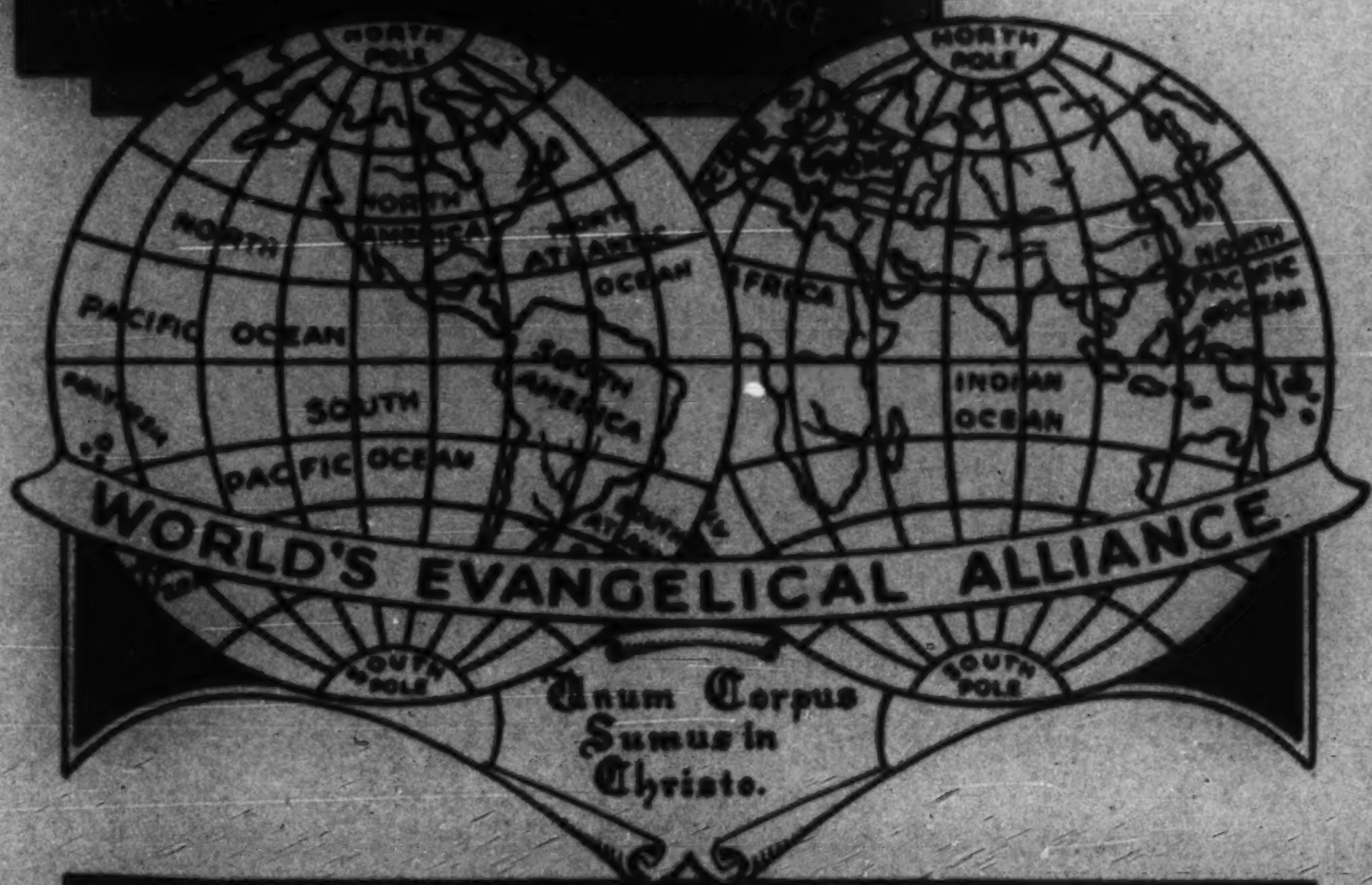


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REV. IVAN NEILL, M.A., Chaplain to the Brigade of Guards

MR. H. MARTYN GOOCH, M.B.E.,
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# EVANGELICAL CHRISTENDOM

ORGAN OF THE WORLD'S EVANGELICAL ALLIANCE

JULY–SEPTEMBER 1949

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"WHERE THERE IS NO VISION THE PEOPLE PERISH"
By Lieut.-General Sir Arthur Smith, K.C.B., K.B.E., D.S.O., M.C.

EVANGELICAL CO-OPERATION. By John H. Cordle

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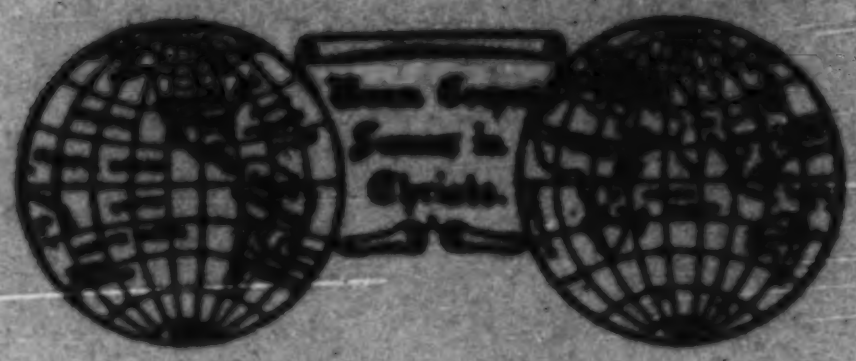

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The following statement of what are usually understood to be Evangelical views, in regard to matters of doctrine, was adopted, viz.:

1. The Divine inspiration, authority, and sufficiency of the Holy Scriptures.
2. The right and duty of private judgment in the interpretation of the Holy Scriptures.
3. The Unity of the Godhead, and the Trinity of Persons therein.
4. The utter depravity of human nature in consequence of the fall.
5. The incarnation of the Son of God, His work of atonement for sinners of mankind, and His mediatorial intercession and reign.
6. The justification of the sinner by faith alone.
7. The work of the Holy Spirit in the conversion and sanctification of the sinner.
8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.
9. The Divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

(i) It is, however, distinctly declared that this brief summary is not to be regarded, in any formal or ecclesiastical sense, as a creed or confession, nor the adoption of it as involving an assumption of the right authoritatively to define the limits of Christian brotherhood.

(ii) In this Alliance, it is also distinctly stated that no compromise of the views of any member or sanction of those of others on the points wherein they differ, is either required or expected; but that all are held free as before to maintain and advocate their religious convictions, with due forbearance and brotherly love.

(iii) It is not contemplated that this Alliance should assume or aim at the character of a new ecclesiastical organisation, claiming and exercising the functions of a Christian Church. Its simple and comprehensive object, it is strongly felt, may be successfully promoted without interfering with, or disturbing the order of, any branch of the Christian Church to which its members may respectively belong.

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